



ویران محل

Deserted palace

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Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
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DESERTED PALACE

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Vīrān Maḥl

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmaḥ Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دامت برکاتہم العالیہ in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Ṣawāb.

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Du'ā for Reading the Book

Read the following *Du'ā* (prayer) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study.

Du'ā

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

TRANSLATION

Ya Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the one who is the most honourable and glorious!

(Al-Mustafraf, VI, P40, Dar-ul-Fikr, Beirut)

Note: Recite *Durūd Sharīf* once before and after the *Du'ā*.

Transliteration Chart

ء	A/a	ڑ	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s		V/v, W/w
ت	T/t	ش	Sh/sh	و	
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـ	A/a
ح	H/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ـَ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k		
ر	R/r	گ	G/g	اِ	Ā/ā

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

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The Beloved of Allāh, The Holy Prophet ﷺ said, ‘Whoever recites Durūd Sharīf one thousand times daily will not die until he sees his home in the Heaven.’
(Attarghib Wattarhib, Ḥadīṣ 2483, V2, P499, Dār Ibn-e-Kaṣīr)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Sayyidunā Junaīd Baghdādī رَحِمَهُ اللّٰهُ عَلَيْهِ says ‘once I had to go to Kūfāh where I saw a grand and beautiful palace. The doorways were crowded with servants. In the courtyard a woman was singing the following song:-

اَلَا يٰ دَاِمِرْ لَا يَدْخُلْكِ حُزْنٌ وَلَا يَعْثَبُ بِسَاكِنِكَ الزَّمَانُ

MEANING

‘Oh house! May distress never enter you. May the people living in you never face trouble.’

After some days, I passed by the same palace again and I saw the doors were dirty, there were no servants and the **Deserted Palace** showed signs of decay. The joy and happiness of the

Deserted Palace

palace seemed to have turned into sadness and distress. Upon asking about the palace, I was told that the owner had died and the servants had left. The grand palace had become deserted and desolate and the laughter of people had been replaced by a deadly silence.

Sayyidunā Junaīd Baghdādī رَحِمَهُ اللهُ عَلَيْهِ says I knocked at the door of the palace, an old woman came out. I asked her as to how such a beautiful and splendid palace had turned into a desolate and empty one and what happened to its inhabitants. Upon hearing my questions, the old woman began to cry and told me about the demise of the palace-owner. She said, 'The inhabitants of this palace used to live here temporarily; their destiny took them from this palace to their dark grave and they have been deprived of their wealth and all other luxuries. This is not something new, it is the way of this world that whoever comes in it and gets happiness will surely face the painful reality of death a day and will be left in the empty cemetery. Whoever is faithful to this world, it will indeed be unfaithful to him.' Sayyidunā Junaīd Baghdādī رَحِمَهُ اللهُ عَلَيْهِ said I was once walking past this palace, a woman was singing the following song:-

أَلَا يَا دَارَ لَا يَدُ حُلْكِ حُزْنٍ وَلَا يَعْثُ بِسَاكِنِكَ الزَّمَانُ

MEANING

'Oh house! May distress never enter you. May the people living in you never face trouble.'

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The old woman started crying and said, 'I am that unfortunate woman. I am the only person that has survived in this Deserted Palace.' After taking a deep sigh she said, '**Regret for the person who is negligent of his death despite being aware of the deception of this mortal and transient world.**' (*Rauḍ-ur- Riyāḥīn*, P110, *Dār-ul-Maṭbū'a-tul-Ma'imniyah*, Egypt)

Warning for all of us

My Dear Islamic Brothers! This narration of the Deserted Palace and its residents is a warning to us! The residents were lost in the love of the world and were negligent of their end. They were busy with the construction and decoration of big palaces. They were occupied with lighting up their homes whereas the dark grave was waiting for them. They were lost in the company of their friends and servants but did not remember the loneliness of the grave. Suddenly, their death approached and all hopes of life were dashed. Their cheerful and joyful homes were emptied by death. They were taken from their well-lit homes to the dark grave. They were enjoying themselves in the company of their family and friends but they are now depressed and frightened in the deadly silence of the grave.

Trick of the World

At the end of the event, there are many Madanī flowers warning us; regret to the person who experiences the tricks of the world and is still so occupied with it that he has forgot his

death. Whoever falls into the trap of this world and forgets his death, his grave, the Day of Judgement and does not do good deeds to please Allāh عَزَّوَجَلَّ is indeed worthy of condemnation. To save us from this trick, our Rab عَزَّوَجَلَّ warns us. It is stated in Pārah 22, Sūrah Fāṭir, verse 5:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ۝

TRANSLATION KANZ-UL-IMĀN

Oh mankind! Surely, the promise of Allāh عَزَّوَجَلَّ is true. Therefore, let not the life of this world deceive you and let not the arch deceiver (Devil) deceive you in the respect of Allāh عَزَّوَجَلَّ.

Indeed, the one who is aware of the severity of death and post-death situation cannot fall victim to the tricks of this world.

Bamboo Hut

It is narrated that Ḥaḍrat-e-Sayyidunā Nūḥ عَلَيْهِ السَّلَام started living in a simple hut made of bamboo. Somebody suggested that it would be better if you had a grand house. Sayyidunā Nūḥ عَلَيْهِ السَّلَام replied, ‘**This is enough for the person who is going to die.**’ (Al’aqd-ul-farīd, V3, P146, Dār Iḥyā-ut-Turāṣ-ul-‘Arabī Beirut)

Regretfully, we don’t ponder about our death and are busy constructing grand buildings. We are busy furnishing our homes

with English style bathrooms, American style kitchens, marble flooring, massive wardrobes and many other types of decoration. An Arab poet tried to draw our attention towards the reality of the world by the following couplets:

رَبِّتَ بَيْتَكَ جَاهِلًا وَعَمَرْتَهُ وَلَعَلَّ غَيْرَكَ صَاحِبُ الْبَيْتِ
مَنْ كَانَتْ الْآيَامُ سَائِرَةً بِهِ فَكَأَنَّهُ قَدْ حَلَّ بِالْمَوْتِ
وَالْمَرْءُ مُرْتَهَنٌ بِسَوْفٍ وَلَيْتَ وَهَلَاكُهُ فِي السَّوْفِ وَاللَّيْتِ
فَلِلَّهِ دُرْفَتِي تَدَبَّرَ أَمْرُهُ
فَعَدَا وَرَاحَ مُبَادِرَ الْمَوْتِ

TRANSLATION

You are busy decorating and inhabiting your home due to ignorance from the reality of the world and knowledge of the after-life (after you die) maybe a stranger will be the owner of this house.

Whoever is being pulled by days (towards the grave), it is as if he has already met death. Meaning he will die very soon.

People are lost in hope for worldly gains even though these hopes will be their downfall.

It is up to Allāh as to how much reward he gives to that youngster who is concerned (about his grave and Hereafter) day and night and is always preparing for it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Read the following narration from Abū Dāwūd Sharīf and realize how strongly our Holy Prophet ﷺ disliked big and grand homes.

Tall Home Demolished!

Sayyidunā Anas رَضِيَ اللهُ عَنْهُ narrates once we went somewhere with The Holy Prophet ﷺ. He ﷺ saw a tall building and asked, 'What is this?' Somebody said that this is the home of so and so person. After hearing this, The Prophet ﷺ didn't say anything. The owner of the building came and said Salaam to The Prophet ﷺ in our presence but the Prophet ﷺ turned his face and did not reply. That person did this action many times and realized that the Prophet ﷺ was displeased with him. That person said to the companions عَلَيْهِمُ الرِّضْوَانُ 'By Allāh عَزَّوَجَلَّ, I feel that the beloved Prophet ﷺ is displeased. The companions عَلَيْهِمُ الرِّضْوَانُ said that the Prophet ﷺ saw your building while walking past it (*meaning we think your building is the cause of displeasure*). After hearing this, the person went back to his building and demolished it completely.' (*Sunan Abū Dāwūd, Ḥadīṣ 5237, V4, P402, Dār-ul-Fikr, Beirut*)

Dear Islamic Brothers! This is the love of the companions عَلَيْهِمُ الرِّضْوَانُ for the Prophet ﷺ. The beloved Prophet ﷺ did not order him to demolish the building neither did he said that it wasn't allowed but the companion realized that the Holy Prophet ﷺ was

displeased with him because of the building which had become a barrier between the Prophet ﷺ and him, so it was demolished. This demolishing is not a waste of material neither is it a waste of money but it is an act to please the Beloved Prophet ﷺ. If the beloved Rasūl of Allāh ﷺ gets pleased even by demolishing a building, so it's indeed a favourable deal. Sayyidunā Ibrāhīm Khalīl ﷺ had got prepared to sacrifice his son for the pleasure of Allāh عَزَّوَجَلَّ. (*Mulakhkhaṣan Mirā-tul-Manājil Sharḥ-e-Mishkāt-ul-Maṣābil*, V7, P21, *Na'imī Kutub Khānaḥ, Gujrat*) The Qurānic story about Sayyidunā Khalīl ﷺ and the sacrifice is very famous. This type of situation takes place with some particular people only. Now, a person is not allowed to kill his children on the basis of the order given in his dream etc. If he does so, he will be regarded as a killer and be liable to Hellfire.

Inscription Serving as a Warning

Sayyidunā Abū Zakariyyā Taīmī رَحْمَةُ اللَّهِ عَلَيْهِ says: 'Once a rock with an inscription was brought to Khalīfah Sulaymān bin 'Abdul Mālik when he was in Masjid-e-Ḥarām. He called such a person who could read the inscription. A while later, Ḥaḍrat-e-Waḥb bin Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ came and read the inscription. It said: 'Oh son of Adam! If you knew how close death is, you would stop making long plans and would not dream about earning worldly wealth. (**Remember!**) If your feet slip, you will be embarrassed and ashamed on the Day of Judgment. Your friends and family will be fed up with you and will leave you in

trouble and distress. You will be separated from your mother and father and your loved ones. Your children and your close relations won't help you. You won't be able to return to the world, neither you will be able to do any more good deeds. Make efforts for the Hereafter before the time of embarrassment comes.' (*Ẓam-mul-Ĥawā, Chapter 50, P498, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

My Dear Islamic Brothers! The wise person should analyze and ponder over his previous life and sincerely repent of the sins committed in the past. He should give up the hope of living in this world for a long time and should perform good deeds for the preparation of his grave and the Hereafter. Don't leave good deeds, nor commit sins for your family, friends or money as nothing will benefit you in the grave, the Hereafter and even in this world except good deeds.

My Dear Islamic Brothers! We can get cautious and concerned about our Hereafter only when we ponder frequently about our imminent death. Whenever we get pleasure due to the acquisition of any worldly luxury, we should immediately think that this will perish or I will have to leave it very soon.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Started Crying after Seeing a Splendid Home

One day, Sayyidunā Ibn-e-Muṭīʾ رَحِمَهُ اللهُ عَلَيْهِ saw his splendid house and became very happy but then started crying suddenly.

He رَحِمَهُ اللهُ عَلَيْهِ said, 'Oh beautiful home! If there were no death I would be happy with you. If I were not to be buried in my narrow grave, I would be indulging myself in the beauties of this world.' After saying this he started to cry again. (*Ittaḥaf-us-Sādā-tul-Muttaqīn*, V14, P32, *Dār-ul-Kutub-ul-'Ilmiyyah*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Angel of Death

It is narrated that once the angel of death 'Izrā'il عَلَيْهِ السَّلَام came to take someone's soul. He asked 'Who are you?' The angel of death عَلَيْهِ السَّلَام replied, 'I am the one who cannot be stopped by the guards of a palace and who does not accept or take bribery.' That person said, 'Then you must be 'Izrā'il عَلَيْهِ السَّلَام. I haven't made preparation for death and the Hereafter.' He عَلَيْهِ السَّلَام said, 'Oh person! Where is your so-and-so neighbour? Where is your so-and-so friend?' He replied they have died. He عَلَيْهِ السَّلَام said, 'Was there no lesson for you in their death so that you would start your preparation for death?' Having said this, the angle seized his soul. (*Al-Mustaṭraf*, V2, P474, *Dār-ul-Fikr, Beirut*)

Dear Islamic Brothers! Successful and wise is the one who sees other people dying and ponders over his death and starts preparation for the grave and the Hereafter. Our pious saints رَحِمَهُمُ اللهُ تَعَالَى said, 'Fortunate is the one who gets lesson from others' states.' (*Ittaḥaf-us-Sādā-tul-Muttaqīn*, V14, P32, *Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

Imagination of Death

Pondering over death negligently will not prove to be so beneficial because we see many funerals and sometimes we even lay down the dead person into his grave but we don't have their permanent effect. The best way to ponder about death is to sit alone and purify the mind of all worldly thoughts.

Try to picture the faces of those friends, relatives and loved ones who have died. Whilst picturing their faces, think, how busy they were with their worldly jobs, how they struggled to improve their status in society by getting high education and wealth and how they had dreams for their worldly future. They faced many difficulties and troubles for their worldly business. They were busy with just worldly tasks. They loved the luxuries and comforts of the world only. They were living their lives as if they would never die and were lost in worldly joys. Their shroud had already arrived in the market but they were unaware and were lost in worldly matters. In this unawareness, they were suddenly captured by death and were put into their grave. Their parents were overcome by grief, their widows had nobody to support them, their children were left crying, their dreams were shattered, their long hopes were dashed and all their worldly tasks were left unfinished. Their worldly efforts have gone to waste. Their relatives have forgotten all about them.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Deserted Palace

After having imagination in this way, start imagining their miserable state in the grave that only their bones would be left. Their faces may have been deformed. Whenever they would smile, it would seem as if a flower was blooming, but now their teeth may have been rotten and fallen out and their mouth will be full of pus. Their big beautiful eyes may have burst and oozed out and would be all over their cheeks. Their silk-like hair may have fallen off. Insects will be crawling in their delicate noses. Their petals-like lips may have been eaten by the worms. Those little innocent children who would cheer up the depressed person by talking, insects may have stuck to their tongue. The muscular and well-built body of the youngster may have rotten. All the joints may have been separated.

Having made imagination in this way, now imagine that this all will also happen to me very soon. Very shortly, I will feel the pains of death, my eyes will be looking at the ceiling and all my loved ones will have gathered around me. My mother will be crying out, 'My beloved, my beloved'. My father will be shouting out, 'My son, my son'. Sisters will be screaming, 'My brother, my brother'. Loved ones will be crying and screaming. In this state of grief and sadness, my soul will be taken out of body. Somebody will step forward and close my eyes and will cover my face with a piece of cloth. The Ghassāl will be called, he will give me Ghusl and then wrap me in the shroud. With tears and screams, my funeral will leave the house where I spent all my life. Those who would dote on me will pick up my body and will head towards the cemetery. I will be laid down

into the grave and my loved ones will put soil on me with their hands. They will leave me all alone in the grave and no-one will accompany me by sitting at the graveside. My body will then begin to rot in the grave. Worms will start to eat it. Will the worms eat my right eye first or my left one? Will they eat my tongue first or my lips? The worms will be squirming and wriggling all over my body freely. They will be going into my nose, eyes and ears.

Ponder about all this and about the arrival of the angels, their questions and the punishment of the grave. By thinking about death in this way through *Fikr-e-Madīna*, you will إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ begin to prepare yourself for death. You will want to do as many good deeds as possible and will stay away from sins. To remember death, listen to the cassette ‘Deserted Palace’ at least once every month sitting alone or in the dark. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ it will be very useful.

My Dear Islamic Brothers! Our pious saints رَحْمَةُ اللَّهِ تَعَالَى always pondered about death, the grave and the Hereafter. They avoided sins and were always ready to do good deeds, they never engrossed themselves in this mortal world but they cried with the fear of Allāh عَزَّوَجَلَّ.

First Night of the Grave

Sayyidunā Yazīd Raqāshī رَحْمَةُ اللَّهِ عَلَيْهِ says that we presented ourselves before ‘Amir bin ‘Abdullāh رَحْمَةُ اللَّهِ عَلَيْهِ who was crying. Upon being asked the reason of weeping, he رَحْمَةُ اللَّهِ عَلَيْهِ replied, ‘The night whose morning is the Day of Judgement’ is scaring

me, (meaning the thoughts of the first night in the grave has terrified me). (*Al-Majālisah, V1, P199, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

My Dear Islamic Brothers! Pondering over the grave and the Day of Judgement, our pious saints رَحْمَةُ اللهِ تَعَالَى advised and guided us to get ready before the arrival of death.

Why Pondering about Death is Important!

Hujja-tul-Islām Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes in Iḥyā-ul-‘Ulūm, ‘The person who believes that death will indeed come, knows that the soil will be his bed, the grave will be his destination, the insects will be his companions, the Day of Judgement will be his witness and Heaven or Hell will be his final destination should get concerned about death only; he should always talk about it, prepare for it and count him among the dead as the Arabic saying goes, ‘Whatever is predestined to take place is near’. (*Iḥyā-ul-‘Ulūm, V4, P475, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Wise is the one who takes an account of his deeds and prepares himself for death.’ (*Tirmizī, Ḥadīṣ 2467, V4, P207, Dār-ul-Fikr, Beirut*)

Our pious saints رَحْمَةُ اللهِ تَعَالَى would frequently remember their death and sometimes, would become unconscious due to worry and fear of death and the Day of Judgement.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Answer to an Enquiry of Health

Whenever somebody asked Sayyidunā Yazīd Raqāshī رَحْمَةُ اللهِ عَلَيْهِ ‘How are you’ he رَحْمَةُ اللهِ عَلَيْهِ would reply, ‘How will be the person whose death is chasing him, whose destination will be in the ground, the grave will be his home, insects will be his companions and who will have to wait for the Day of Judgement?’ After saying this, he رَحْمَةُ اللهِ عَلَيْهِ would start to tremble and cried so much that he would become unconscious. (*Al-Mustaṭraf*, V2, P477, *Dār-ul-Fikr*, Beirut)

Morning in which State

Similarly, someone asked Sayyidunā Mālik bin Dinār رَحْمَةُ اللهِ عَلَيْهِ as to how he spent the morning. He رَحْمَةُ اللهِ عَلَيْهِ replied, ‘How will be the morning of the person who is about to go from one home (*meaning from this world to the Hereafter*) and yet he does not know if his final destination will be Heaven or Hell.’ (*Tanbiḥ-ul-ghāfilīn*, P566, *Dār Ibn-e-Kašīr*, Beirut)

My Dear Islamic Brothers! We should also try and follow the footsteps of these pious people رَحْمَةُ اللهِ تَعَالَى and should sincerely prepare ourselves for death rather than keeping ourselves busy with this transient world.

Best Provisions

During a sermon, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رَضِيَ اللهُ عَنْهُ said, ‘Oh people! This world is not your permanent destination. Allāh عَزَّوَجَلَّ has written that this world will end and its inhabitants

will be made to leave. Very shortly, these strong and inhabited homes will be destroyed and deserted. Everybody will leave. Oh People! May Allāh عَزَّوَجَلَّ have mercy upon you. When you leave (*this world*), leave with the best thing (*meaning good deeds*) and good provisions for the journey. The best provisions are piety and abstinence from sins. (*Ihyā-ul-‘Ulūm, V4, P484, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

The World will be destroyed

Once during his speech, Sayyidunā Imām Shāfi‘ī رَحِمَهُ اللهُ عَلَيْهِ said, ‘Indeed, this world is a place to do errors and the home of dishonour and shame. Its inhabitants will be destroyed and its residents will soon enter their grave. Separation is its achievement and its wealth will soon become its poverty. Its comfort is, in fact, a trouble while its trouble is actually a comfort. Be afraid in the court of Allāh عَزَّوَجَلَّ and repent and be happy with what Allāh عَزَّوَجَلَّ has given you. Don’t lose the rewards of the Hereafter in exchange for the wealth of the world. Your life is like a disappearing shadow and a falling wall. Increase your deeds and decrease hope of this world.’ (*Az-Zuhd-o-Qaṣr-ul-Amal, P61, Maktaba-tul-Ghazālī, Damascus*)

Today is the Day of Action

Whilst performing a sermon in Kūfāh, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ said, ‘I am afraid that you will begin to have long hopes. Beware! Satisfaction of your wishes diverts you from the true path. The world will soon turn its back to you and the Hereafter

will soon face you. Today is the day of action, not accountability and tomorrow will be the day of accountability, not action.' (Az-Zuhd-o-Qaṣr-ul-Amal, P58, Maktaba-tul-Ghazālī, Damascus)

Preparation of the Hereafter in the World

During his last sermon, Sayyidunā ‘Uṣmān رَضِيَ اللهُ عَنْهُ said, ‘Allāh عَزَّوَجَلَّ gave you this world just for preparation of the Hereafter, not for enjoyment and merriment. Indeed, the world will end and the Hereafter will always remain. Don’t let the mortal world make you negligent of the eternal Hereafter. Don’t prefer this transient world to the never-ending Hereafter because this world will soon be terminated and you will return to Allāh عَزَّوَجَلَّ indeed. Fear Allāh عَزَّوَجَلَّ because this will stop the punishment and is a way of getting closer to Him.’ (ibid)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

لِلْعَالَمِينَ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالزَّكَاةُ وَالصَّوْمُ الْمُنْتَهَى الرَّجِيدُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh عَزَّوَجَلَّ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.



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